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resurrection of Jesus, or even the authority of Jesus save as he is numbered among the spiritual seers of our race. The principal argument is that personality is so significant both in itself and as fruit of the prolonged evolutionary process that no one who believes in a rationally and morally significant universe can doubt its continuance. As the author acknowledges, the book makes no original contribution to our thought on the subject, but it marshals familiar arguments with unusual effectiveness.

In explaining his reasons for making his Ingersoll Lecture a literary rather than a philosophical study, Professor Palmer refers to *The Christian Hope* by Professor Brown of Union Theological Seminary as "a little masterpiece, making superfluous for the present any other vindication of the claims of immortality." This is high and deserved praise, and we are glad that Professor Palmer felt himself free for the subject which he has treated with characteristic insight and suavity of style. Dividing the Sonnets into three groups, he finds in the successive groups corresponding ideas of immortality—natural, ideal, and spiritual; the last and highest of which was "born out of the experience of monstrous and degrading sin which lies behind the second group of the Sonnets." "Did Shakspeare plan anything of the sort? Did he mean to announce a theological doctrine with three stages of successively larger hope? No, he certainly never meant that, but nevertheless it meant him."

W. W. FENN.

HARVARD UNIVERSITY.

PROTESTANTISM AND PROGRESS. A HISTORICAL STUDY OF THE RELATION OF PROTESTANTISM TO THE MODERN WORLD. ERNST TROELTSCH. Translated by W. Montgomery. The Crown Theological Library. G. P. Putnam's Sons. 1912. Pp. 210.

Professor Troeltsch, in a preface to this translation, states concisely his aim. He sets himself to inquire what are the elements in modern civilization which have proved their value, in distinction from those which lead nowhere. He holds that these possibilities of progress are to be found in Protestantism, and he examines the modern spirit to determine how much it owes to Protestantism and how much to other sources. The main difference between the religious outlook before the Reformation and since, he finds to be that the former was based on submission to authority as such and the latter on personal conviction. Yet he avoids the mistake which sees in the Lutheran movement a revolt against the principles of

Catholicism. Luther retained unchanged the assumptions of Catholicism, but endeavored to draw from them different conclusions. In regard to ecclesiastical authority, for example, both Lutheranism and Calvinism continued the practice of Catholicism in maintaining orthodox doctrine by compulsion and prosecuting heresy. The freedom of thought and action which now exists comes not directly from these Confessions but from those movements which they opposed—that of the Anabaptists and Mysticism. This parenthood of religious liberty on their part constitutes a belated compensation for the suffering these outcasts had to endure at the hands of all the Confessions of the sixteenth century.

Professor Troeltsch in summing up characterizes the agency which must be relied on to preserve the civilization of the future as “the religious metaphysic of freedom and of a faith based on personal conviction; which has established freedom upon a foundation which an all-too-human humanism cannot destroy, upon faith in God as the power whence freedom and personality come to us—namely, Protestantism.”

FREDERIC PALMER.

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DIE SCHRIFTEN DES NEUEN TESTAMENTS IN IHRER ÄLTESTEN ERREICHBAREN TEXTGESTALT HERGESTELLT AUF GRUND IHRER TEXTGESCHICHTE. HERMANN FREIHERR VON SODEN. I. Teil, Berlin, 1902–1910; II. Teil, Vandenhoeck und Ruprecht, Göttingen, 1913. Pp. xvi, 2203; xxviii, 908.

GRIECHISCHES NEUES TESTAMENT; Text mit kurzem Apparat (Handausgabe). HERMANN FREIHERR VON SODEN. Vandenhoeck und Ruprecht, Göttingen. 1913. Pp. xxviii, 436.

Professor von Soden's tragic death in January of the present year by a railway accident in Berlin gives a touch of solemnity to the deep respect with which these massive volumes must be viewed—the great monument, as they are, of the life-work of a brilliant and industrious man, distinguished as scholar and university professor, as pastor of a great city parish, and as public-spirited citizen of a great capital, intimately concerned in the varied forms of its higher activities.

A trustworthy text of the New Testament is the foundation of all critical knowledge of the origins of Christianity. Since the critical editions of Tischendorf and Tregelles forty years ago and of Westcott and Hort in 1881, not only has knowledge grown through